THE HERALD OF SALVATION.

EDITED BY THE REV. PITT MORSE.

"*Glory to God in the highest, and on earth peace, good will towards men.*" Luke 2. 14.

"*How beautiful are the feet of him that publisheth Salvation.*" Isa. 52. 7.

VOL. II. SATURDAY, MARCH 13, 1824. NO. 1.

THE GOLDEN CALF.

A SERMON

DELIVERED IN THE SECOND UNIVERSALIST MEETING HOUSE IN BOSTON, ON THE EVENING OF THE FOURTH SABBATH IN FEBRUARY, 1822. BY HOSEA BALLOU, PASTOR.

"*And the Lord plagued the people because they made the calf which Aaron made.*"—*Exodus* 32, 35.

When Moses, the Jewish law-giver, was called into mount Horeb, or Sinai, to receive the tables of the law from the hand of the Lord, he was absent from the congregation so long as to render the people uneasy. The people, therefore, came to Aaron the priest, and said, "Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him." Aaron, it seems, was like many modern priests, very much disposed to please the people, whether he pleased God, or not. "And Aaron said unto them, brake off the golden ear-rings which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me. And all the people break off the golden ear-rings which were in their ears, and brought them unto Aaron. And he received them at their hand; and fashioned it with a graving tool, after he had made it a molten calf; and they said, these be thy gods, O Israel, which brought thee up out of the land of Egypt. And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, to-morrow is a feast to the Lord.—And they rose up early on the morrow, and offered burnt-offerings: and the people sat down to eat and to drink, and rose up to play."

The hearer will be careful to keep in mind this account of the making of the calf; for we shall find that Aaron gave a very different representation to Moses afterwards, when he found that Moses' wrath was hot against him for this wickedness.—The Lord informed Moses in the mount, of the idolatry of the people; and sent him down immediately. "And Moses said unto Aaron, what did this people unto thee, that thou hast brought so great a sin upon them? And Aaron said, let not the anger of my lord wax hot; thou knowest the people, that they are set on mischief. For they said unto me, make us gods which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. And I said unto them, whosoever hath any gold, let them break it off. So they gave it me: then I cast it into the fire, and there came out this calf." You perceive here, that Aaron gives no intimation that he had any hand in forming this image; but endeavors, with all craftiness, to exonerate himself from any blame. In the first place, he referred Moses to what he himself knew of the people; that they were set on mischief. This answered as an excuse for his complying with their demand. This is the way that priest-craft excuses itself in our day. If preachers are asked why they preach such absurdities, such nonsense, doctrines not taught in the scriptures, doctrines which are dishonorable to both God and man—they refer to the wickedness of the people; and say that nothing else will suit them or their circumstances. The real fact is, they are afraid if they do not continue in the traditions in which they have been educated, they will be discontinued in their professional labors. Aaron, no doubt, was afraid of losing his office, if he did not please the people; he therefore made it his study to do it. He furthermore said to Moses, "then I cast it into the fire, and there came out this calf." Here was an evident design to deceive Moses, and make him think that a miracle had been wrought to produce this image; for how could it happen that gold ear-rings, cast into the fire, should come out in the shape of a calf, if some invisible power had not given it form? And surely if a miracle had produced this image, the people might be justified in paying it divine honors; and

Aaron was by no means censurable for what an invisible power had effected.

By referring to history, we may be satisfied respecting the way in which this image of a calf became the idol of these Israelites. Diodorus Siculus mentions Remphis, a king of Egypt, about the time that Jacob went down there; and says of him, that he gathered an infinite mass of wealth; and left behind him at his death, four million talents; which makes it probable that he was the prince, which in the famine, by the advice of Joseph, got all the wealth of Egypt, and of the neighboring countries into his hands. This person was afterwards worshipped as a god, for having saved his country in time of famine; and was accordingly placed among the stars. The star, it seems, was Saturn; for in an old Egyptian alphabet, Saturn is called Reephan. St Stephen, in the 7th of Acts, assists us in this inquiry. He says, alluding to this image,—"And they made a calf in those days, and offered sacrifice unto the idol; and rejoiced in the works of their own hands. Ye took up the tabernacle of Moloch, and the *star* of your god *Remphan*; figures which ye made to worship them." Concerning this Prince of Egypt, there is a tradition in Suidas, (which the author whom I consult says is) very intelligible. This tradition says of *Apis*, the Egyptian god, that he was a certain rich man, to whom, at his death, they erected a temple, in which an ox was fed, as being the hieroglyphic of an husbandman. By which, it appears, that this was the calf or bullock worshipped by the Israelites. Saturn being among the gentiles president of husbandry; and therefore, sometimes worshipped in the shape of an animal, under the name of *Apis*.—There is reference to this ox in the 106th Psalm, as follows: "They made a calf in Horeb, and worshipped the molten image. Thus they changed their glory into the similitude of an ox that eateth grass."

By these references to history, both sacred and profane, we are led to suppose, that this image was worshipped in Egypt for nearly four hundred years before the Israelites went out of that country. These Israelites had, no doubt, imbibed many superstitions which were incorporated into the Egyptian worship; and a veneration for this idol among the rest.

When, therefore, the people demanded of Aaron to make them gods to go before them, he well knew the form of the image which would best suit their superstition; and accordingly shaped the similitude of an ox.

Our text informs us, that "the Lord plagued the people because they made the calf which Aaron made." We are not to suppose that the divine ruler of the universe becomes inimical towards his creatures, because of their foolish idolatry; but it is the established law of nature, that consequences must follow their causes.—If people worship a Deity, who is able to protect them, who is, of his own accord, willing to do all for them which they need, they have then no trouble, are at no expense to do for their Deity; but they have rest and confidence. But if they worship a god of their own imaginations, one formed according to superstition, they must stand in awe and fear of him, according to the attributes which they give him. They must do for him, for he cannot do for them. The true God takes care of, and provides for his people; but the people must take care of, and provide for a false god. In this way, all false worship, and all false doctrines and religions, tend to plague their votaries, and bring them into torment. In this way likewise, all manner of wickedness operates to the disadvantage of transgressors, naturally tending to render them unblessed and miserable.

We shall now proceed to apply the subject of our text to represent the false religion of our own times; and the craft of a priesthood by which the people are led into error. As the children of Israel were brought up and educated in Egypt, and as they had in their youth imbibed many superstitions, they were prepared to be imposed upon, even by their own inventions. So, my friends, it is with the people in our day; they are educated in their youth, according to many vain superstitions.—These vanities in process of time, became incorporated into their religion, and are venerated as divine principles.

The clergy so contrive as to have the grossest errors and most unreasonable superstitions taught to children, and impressed on their tender minds with all possible solemnity. What are called Sunday schools are particularly improved for such purposes. The child is informed, in the first place, that its nature is altogether bad, that it is an entirely depraved being; that its very nature is such as it is at enmity against God; and that it hates God: also that God is a being who possesses infinite

indignation and wrath towards all such ; and that he has prepared a burning lake of brimstone, into which they who are thus sinners, are exposed to fall every moment. The child is informed that it deserves to be sent to hell forever ; and that it is suspended over the burning lake by the brittle thread of life, and that the divine wrath like an all-devouring flame, is extending itself to consume this thread, and to precipitate its victim into remediless woe.

The child, who is thus taught, surely would never have thought of these things, if it had not been told him. It feels no hatred towards God until a god of a hateful character is erroneously held up to its mind. It would know nothing of this natural depravity, if its instructors had not imposed such an idea on it. Nothing in nature would ever have suggested to the child, that, it deserved to go to hell forever after death. Nothing in the economy of divine providence would ever have suggested to his mind, that the divine ruler was possessed of an unmerciful vengeance and wrath towards him. All these are unnatural, unreasonable ideas ; they are the work of erroneous imaginations, fostered by superstition and priestcraft.

Agreeably to this erroneous beginning, priestcraft goes on with its labors, and endeavors to establish a religion consisting of attributes of a similar description. And the religion, the duty, and the whole scheme of what passes for divinity with our schools of error, correspond as perfectly with those errors taught to children, as the *Horeb calf* did with the Apis of Egypt. The Preachers of anti-christian doctrines endeavor, to the utmost of their abilities, using all their learning, all their arts, and all their powers of eloquence, to operate on the fears of their hearers. From pulpits people are in the habit of hearing labored representations of the torments of the future state, under the dispensation of the divine vengeance ; and he is called the best preacher who can succeed in the most horrible representation of the divine character, and of the miseries of the future world. Such preaching, being assisted with other corresponding means, frequently produces what are called awakenings, excitements, revivals, and reformations. Some, one or two, are exercised with great distress of mind ; fears of hell are worked up in their apprehensions, and they are said to be convicted of sin.—Now is the time for Aaron the priest to exert his skill. He goes to these unhappy wretches, and putting on all the gloom of countenance which the rigidity of his profession has rendered familiar, and modulating his voice in a way to heighten the horrors which already occupy the mind, he prefaces with several long and deep sighs, and then proceeds to gather ear-rings and jewels as follows : Do you view yourself lost and undone by nature ? Do you now realize that you hate God ? Do you see the holiness of the divine vengeance for your sins, and the justice in your being sent to hell forever ? All these jewels are delivered to the priest, and of them he forms the calf. When every feature of this Egyptian god is perfectly formed, it is customary for the priest to pronounce the subject of those horrors, *hopefully converted.* We frequently find published in religious papers, and in religious tracts, accounts of these wonderful conversions. The narration will detail the particular exercises of mind, and set forth the views which the subject had, when it is supposed that the divine spirit had the control. In these accounts we are informed that poor sinners were made sensible of their lost condition by nature, their desperate hatred towards God, and the justice of the divine law in demanding their utter destruction. And sometimes it is carefully inserted, that the converts were deeply impressed with the entire falsity of the doctrine of universal salvation. But the Priests, who give us these accounts, are as careful not to intimate that they were the authors of all these views and exercises, as Aaron was not to own that he formed the molten calf and fashioned it with a graving tool. But whoever will take the liberty to examine these things, and compare them ; whoever will judge of them according to common rules of judging of other things will be satisfied at once, that all their gloomy fears, all their erroneous notions about the depravity of our nature, and of our natural hatred towards God, and of God's enmity and wrath towards us, and of the justice of our eternal condemnation, when brought together and consolidated into one mass, is nothing but a Moloch formed by priestcraft ; an idol produced in the schools of superstition, and carefully guarded by the holy office.

My friends, I solemnly declare that I feel no opposition, no enmity against any denomination of religionists in the world,

if I know my own heart. These remarks are not designed against men, against my fellow beings; but I acknowledge my determined opposition to all priestcraft, to all religious deception; and I openly avow my entire devotedness to the work of rending the veil of superstition from the minds of men to the utmost of my feeble abilities. I hold in utter abhorrence the craft and art by which thousands are deceived, and made to believe, that the spirit of God teaches these abominations, which are as unlike God as was the Moloch of the ancients, to whom thousands of innocent children were sacrificed. If we can be persuaded to believe that the divine spirit teaches such religion as we have noticed, then, of course, it becomes our duty to kneel before it and honor it with the devotion of our hearts. It appears to have been the design of Aaron to deceive Moses, and make him believe that the calf was miraculously formed, when he knew that he formed it himself. I should be glad with all my heart, to save Aaron from this imputation, but it is out of my power. And I should be equally glad to save our antichristian clergy from the imputations here suggested, but it is equally out of my power. Every feature, every attribute of false religion is a direct and palpable testimony that the spirit of the true God has nothing to do with its whole scheme. The fingers of the priests of Baal have had the fashioning of every part of this idol; and as Moses ground the Horeb calf to powder, and gave it to those who made it to drink, so those who have fashioned false religion, must receive its deadly qualities to themselves.

To a heart of sensibility, the consideration of the evil effects of this priestcraft is peculiarly affecting. The dismal horrors which are reiterated from pulpits, so powerfully operate on weak nerves, as to produce effects truly lamentable. The female part of the audience is generally most affected; and these abominable notions produce in the minds of women and children such concern as banishes all comfort, and drives many even to despair entirely of the mercy of heaven. It is so well known by the clergy, that these gloomy fears have a greater power on female minds than on men, that they almost uniformly attack this weaker part. And some have given it as their opinion, that there will many more women be saved, than there will be of men. What makes them think so is, they find it easier to lead women into their notions, than to lead men. In consistency with these remarks, we find the most women in those congregations where this gloomy doctrine of divine vengeance, eternal misery, &c. is held up. These remarks regard the subject generally. There are females, to the honor of the sex be it observed, that are too sensible to be led away by that which is destitute of either scripture authority or the dictates of reason.

It is enough to melt one's heart into pity and compassion, to observe the operations of this false religion on the minds of children. It is not long since I was told of a poor distressed child, who, on its return from a Sunday school, went to its parent and burst into tears, exclaiming, "I wish I had never been born!" With surprise and compassion the parent inquired the cause of this bitterness of soul; when the child replied, I must go to hell and burn forever in fire and brimstone! Thus early does priestcraft begin its operations, operations most insidious, artful, and deleterious.

We may now proceed to notice how those who make and worship this antichristian idol are plagued and even tormented. And here we shall do well to observe, that it is not because our heavenly Father is possessed of any enmity towards his deluded children, that they are thus plagued; but these torments are the necessary consequences of false ideas of God, and of the services which superstition imposes on the deceived. A fair sample of this may be seen in the idolatrous worship into which the Israelites degenerated, when they caused their sons and their daughters to pass through the fire unto Moloch. What must have been the distress of parents, who became so infatuated as to offer their little children in sacrifice to this abomination. Christian professors vainly imagine that such idolatry is most stupid, and offensive to God; but they kneel to an altar, on which millions of infants are devoted to a deity, whose wrath, they think, will kindle a flame upon them to all eternity! And, my friends, will you allow yourselves to reflect, one moment, on the aggregate amount of misery which such religion produces in what is called christian communities? Who can be otherwise than miserable, while believing that they themselves, their connexions, their dear children are

every moment exposed to drop into unspeakable torment? Not only are the tenets of false religion fraught with consequences resulting in the misery of poor deluded mortals, but all the duties it requires are burdensome. We constantly hear the outcries of the superstitious, representing the hardships they undergo in the service of their deity. They acknowledge themselves, that, were it not that they expect a reward hereafter, for their religious duties performed, if they were not in fear that God will administer, in the future world, dreadful torments on them, they would by no means attend to the duties of their religion, but would indulge in every vice to which blind passion should lead. In this we have their honest confession, that their God is a tyrant, is a real Moloch, who takes delight in the misery of his subjects, and is so pleased with their sufferings, that he is willing to reward all such as will voluntarily torment themselves for his gratification! We have here also their honest confession, that their religious duties are irksome, and that they think they deserve a recompense in the world to come, as they have none in this! Thus they are plagued because they make the calf which their priests make. The blind lead the blind, and all fall into the ditch together.

As the image of the Egyptian idol was in the minds of the Isrelites, it was natural for them to give their idol the same form; and so it is with idol-makers in our times. They form their Moloch according to images which exist in their own deceived hearts, and furnish them with their own spirit and passion. We may learn the disposition of the deity people worship by the disposition of his worshippers; or we may learn their disposition by the disposition of their idol. There is not a quality in one that is not in the other; and for this good reason, the idol exists no where, but in the imagination and disposition of these idolaters. St. Paul says, and very justly, "We know that an idol is nothing in the world." When professors of religion exercise a bitter, persecuting spirit towards those who do not conform to their notions, they are always able to vindicate the justice of their unmerciful cruelty by the *vindictive* justice of their equality unmerciful deity; and when they doom their fellow creatures to a state of endless sufferings, they can look up and see the wrath of their offended idol all hot and ready to be poured down on their devoted heads! But after all, my friends, the whole of this vastly extensive scenery, the idol, the heaven he resides in, his wrath, together with the hell in which the subjects of his fury are to be tormented are no where in the whole universe, only in the deceived hearts of those idolaters. What an incalculable aggregate of misery is endured, by the millions, who are devoted to the service of such superstitions. Those who worship, worship out of fear, and those who do not are afraid to attempt it, lest they should offend by some mistake.

Let us turn from all this scene of misery and servile religion, and lend an ear to the celestial voice of comfort. "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light." It is the voice of the Prince of peace; it is the language of the teacher sent of God. Jesus did not come to load men with burdens grievous to be borne; but he came to undo the heavy burdens, and to let the oppressed go free. This divine instructor was never known to set forth the Father of spirits, as a being full of divine wrath and indignation towards men; but on the contrary, he taught the people that God was their Father; that he is more kind to men than any earthly father is to his offspring: and that in room of hating the wicked, who are his enemies, he loves them and blesses them. This infinitely glorious truth, the blessed Saviour laid as the foundation of the true faith, and as a perfect model, according to which, he directed his disciples to conduct towards their fellow men. He never taught the people, that they were sinners by nature; that they, even in childhood, naturally hated God; that divine justice, like a devouring flame was continually burning with vengence towards them for what they were by nature: or that they were in danger, every moment, of falling into a hell of endless misery. We have no account in the New Testament, that Jesus asked such questions of those whom he called to be his disciples, as are now asked of such as are acknowledged as converts to the religion of our day. He never asked one of his followers, whether he realized that he was an enemy to God by nature, or whether he was sensible that he hated his heavenly Father; or whether he could see clearly that

it would be just with God to sentence him to misery forever; or whether he would be willing to be eternally miserable for the glory of God. But he revealed the lovely character of the Father of infinite mercy and compassion: and uttered such gracious words, and performed such miracles of grace, that the people were attached and drawn to him by vast multitudes. And had it not been for the superstitious religion of his time, a superstition which seems now to be in fashion, it seems that the whole nation of the Jews would have embraced the Saviour and his gospel at once.

This superstition now stands forth to oppose the progress of divine light, and the spread of impartial grace: but its power is but weak, its influence is vastly diminished: while the Prince of peace and salvation is extending the triumph of his grace, and thousands are rejoicing to see his day.

My friends, let us no longer worship the idol of superstition; let us no longer bow down to that which is an abomination; let us no longer imagine that our heavenly Father is possessed of these cruel, unmerciful passions, which have disgraced the christian name with persecutions too horrid to contemplate, and anathematized millions, for whom the Saviour died, with curses more horrid still. But let us learn of him who has taught us to love one another, to love our enemies, to bless and curse not.

The religion of Jesus is confidence in the divine favour; it is hope in everlasting life; it is forgiveness of those who injure us; it is fervent in supplications for those who despitefully use us and persecute us. This religion is designed to overcome evil with good, and to reconcile all things to God: so that every knee shall bow, every tongue shall confess, that Jesus Christ is Lord, to the glory of God the Father. AMEN.

HERALD OF SALVATION.

SATURDAY, MARCH 13, 1824.

On resuming the publication of the HERALD, it seems expedient to apprize our readers that the great objects originally intended to be accomplished by its establishment, will be still kept in view; and that the same liberal policy of keeping its columns open to all candid, intelligent writers, of whatever sect or denomination, will be still pursued. The spirit of the times and the best interests of society, evidently demand a strict observance of this truly liberal and manly policy. The abundant blessings which flow from the munificent hand of our Creator in his watchful providence, and the soul-refreshing dews of divine grace, with every blessing that every creature receives, are all administered on the broad principle of *general utility*. Ought man to imitate an example so excellent? Or ought he to labor to monopolize the common bounty of his God, and strive to strengthen *party*, & promote selfish, illiberal views, at the expense of virtue, christian affection, and all that is dear in life or valuable in the social compact? These questions require serious attention and candid answers.

We have been obliged to delay the commencement of the present volume so much longer than we intended, that "report, with her hundred tongues," has already suggested many strange things.—Suffice it to say, that the friends of liberality and candid investigation desire the appearance of this little vehicle of truth; while its supposed deleterious effects are deprecated by the votaries of superstition, and the rigid adherents to the traditions of our fathers. To promote an intimate acquaintance with the sacred oracles of life, and to disseminate the most useful and important *truth* is our object. We apprehend no danger from investigation. We invite honorable discussion. "Truth is great and will prevail." A clear and correct writer has metaphorically expressed himself on this subject in the following manner: "*Truth* is known by her plain and open countenance; her firm and unassuming air; her attendants are candor, examination and demonstration; her *temper* is mild and pacific, open and generous, and she diffuses light around wherever she comes. *Error* may be distinguished by her mysterious and ambiguous aspect, her timid yet lordly air; her attendants are rashness, hasty conclusions, and positive assertions in the place of evidence; her *temper* is fierce, menacing, reserved and illiberal; and wherever she comes she attempts to veil herself in darkness." Another writer has expressed himself on this subject in the following beautifully impressive manner: "Let, then, opinion meet opinion, on all grounds of debate and controversy. Let system combat system,

and theory wrestle with theory. Let the press work on with all its activity; throw not over it a single fetter. Who says that *truth* is powerless, friendless, and cannot prevail? She must prevail. Away with your fears of heresy and heretics, and your grave talk about latitudinarianism, and disorganizing tenets, and the destruction of faith, and the unhinging of society! Such alarms indicate but a slight estimation of that which should be most valued, and but a poor and doubtful reliance on that which should be most firmly trusted in, TRUTH. Truth will prevail at last, or there is no such thing as truth."

While laboring to extend the knowledge of the principle, and induce the practice of the spirit of *universal benevolence*, (however inefficient our exertions may be,) we shall be certain of the consciousness of a deep solicitude for the greatest *good* of mankind.

ANOTHER VICTIM

To the Doctrine of Endless Torture.

A respectable matron in this city, the present week, threw her infant into a cistern of water, and jumped in herself. The lamentable story is soon told. She was a member of a church, in this city, where the doctrine of ENDLESS MISERY is proclaimed. The wretched woman believed it—reason fled—in a moment of unutterable horror, she fell a sacrifice to the doctrine of *Devils!*

Christ declares, (John x. 9. 10.) "I am the door: by me if any man enter in, he shall be saved, and shall go in and out and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it* more abundantly."

Query. *What door* did this unfortunate woman enter at? Alas! a door where *no pasture* could be found. A door, which led to *death*.

Note—We omit the name of the lamented victim. It is sufficient to relate the fact. The blood of these victims will be required. Let the *popular* destroyers consider.—*Gospel Herald.*

[*From the Universalist Magazine.*]

"As the renunciation of Universalism by a solitary individual, is eagerly embraced by many, as a proof that the doctrine is false, I am inclined to favor the advocates of endless misery with a few examples of similar proof in relation to the doctrine which I profess.

The following are the names of a few of the Universalist Clergymen, who were formerly believers in the doctrine of Endless Misery, and have RENOUNCED *that sentiment.*

Rev. Zephaniah Lathe,	formerly a	Baptist.
" Thomas Gross,	do.	Congregationalist.
" Nehemiah Dodge,	do.	Baptist.
" Mr. Funk,	do.	Lutheran.
" Hollis Sampson,	do.	Congregationalist.
" J. S. Thompson,	do.	Methodist.
" Benj. Hickox,	do.	do.
" Zelotes Fulier,	do.	do.
" Eliphalet Case,	do.	do.
" Hosea Ballou,	do.	Baptist.
" Adin Ballou,	do.	do.
" David Balou,	do.	do.
" Walter Balfour,	do.	do.
" J. E. Palmer,	do.	do.
" A. Kinsman,	do.	do.
" Seth Jones,	do.	do.
" Mr. Crossman,	do.	do.
" Mr. Underwood,	do.	do.
" Jacob Frieze,	do.	do.
" Asahel Davis,	do.	Episcopalian.
" Thomas Jones,	do.	Methodist.
" Edward Mitchell,	do.	do.
" Thomas King,	do.	do.
" Ezra Leonard,	do.	Congregationalist.

[*In addition to the above, we present the following, viz:*

" David Pickering,	do.	F. Baptist.
" John Brooks,	do.	Congregationalist.
" Seth Stetson,	do.	do.
" H. H. Winchester,	do.	do.
" George Lomas,	do.	Methodist.
" Asa Barton,	do.	do.
" Amos Reed,	do.	do.
" T. G. Farnsworth,	do.	C. Baptist.
" Isaac Whitnal,	do.	do.
" Jabez Woodman,	do.	do.
" Saml. Hilliard,	do.	do.
" Joshua Brooks,	do.	do.
" William Frost,	do.	do.]

"The Rev. Gentlemen whose names are here given, are still living, and can answer for themselves if called on. Thousands of examples of a similar nature might be produced from among the living, and many of the pious dead, who we trust, are gone to realize what their faith so ardently embraced, might be added to the number—but I forbear. The venerable names of many Universalists in this town, who have been believers in the popular creeds, will long be cherished in the remembrance of a grateful people, as worthy examples of christian faith and moral rectitude.

"*A Rhode-Island Universalist.*"

POETRY.

A PSALM.

Translated from Klopstock.

Round planets wander moons
Planets round suns;
The armies of the suns do wander
Round a vaster Sun
"Our Father who art in Heaven."

In all these worlds, illumining & illumined,
Dwell Spirits, in powers unequal, and in forms;
But all believe in God, in God rejoice.
"Hallowed be thy name."

He the high exalted One,
Who alone can wholly know himself,
Wholly in himself rejoice,
Formed the proposed design
For the bliss of all who inhabit his worlds.
"For us may thy kingdom come."

Well for them, that He, not they,
Ordered the present for them, and the future;
Well for them, well!
Well too for us!
"Thy will be done
"On earth, as it is in Heaven."

He lifts with the stalk the ear on high;
Ripens the golden apple, the purple grape;
Feeds on the hillock the lamb, the roe in the forest;
And yet his thunder rolls along;
And the hailstone destroyeth
On the stalk, on the branch, on the hill, and in the forest.
"Give us this day our daily bread."

Can it be, that high o'er the thunder's path,
Sinners too and mortals exist?
That there the friend is changed to a foe?
And friends in death's division part?
"Forgive us our guilt,
"As we forgive our debtors."

Various paths conduct to the lofty end,
On to felicity.
Some of them bend through soli udes,—
Yet even in them there gushes a spring of joy,
And the thirsty refreshes.
"Lead us not into temptation,
"But deliver us from evil."

Worship to Thee, by whom the vaster sun
With suns, and planets, and moons, was surrounded;
Who spirits created;
Their happiness ordered;
The ear doth uplift;
Who commandeth death;
To the end through solitudes leadeth, refreshing the wanderer;
Worship to THEE!
"For thine is the power, and the kingdom,
"And the glory. Amen."

OBITUARY.

DIED—At Woodstock, (Conn.) on the 26th January last, Mr. ELIHU MORSE, in the 61st year of his age. Four children, (among whom are the Rev. Pitt Morse, of Watertown, N. Y. and the Rev. William Morse, of this city,) are left to lament the loss of a kind, tender, and affectionate parent. The funeral solemnities were performed by the Rev. John Bisbe, and a sermon delivered from the words of David.—Ps. lxii. 8. "*Trust in him at all times, ye people; pour out your heart before him: God is a refuge for us. Selah.*"

Mr. Morse had endured a protracted illness for a number of years previous to his death—being sensible of his approaching dissolution, agreeably to the command of God, by the prophet, addressed to king Hezekiah, "set thine house in order: for thou shalt die and not live,"* he arranged all his temporal concerns, before his departure, with the utmost exactness. A constant adherence to the rules of morality—a strict and uniform regard to the principles of integrity, in his intercourse with society, constituted his character. In life's closing hour, he manifested calmness and christian composure, while trusting in the amplitude of God's grace for the salvation of his own, and the souls of all men—

"The soul of origin divine,
God's glorious image, freed from clay,
In Heaven's eternal sphere shall shine,
A star of day!
The sun is but a spark of fire,
A transient meteor in the sky,
The soul, immortal as its sire,
Shall never die."

* Isa. xxxviii. 1. *Phil. Gazetteer.*

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